

THE CHRISTIAN

September 17, 1961

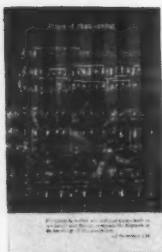
99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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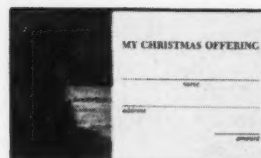
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helps one fulfill
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Family
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—George Earle Owen

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A JOURNAL OF NEWS AND OPINION

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Published Weekly by the Christian Board of Publication

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SUBSCRIPTION RATES: Quarterly Family Plan, mailed to homes, 75¢ per qr. Quarterly Bundle Plan, mailed to church, 75¢ per qr. Yearly Club Plan, mailed to homes (10 or more subscriptions), \$3.00 per yearly sub. Individuals: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers and gift subscriptions, \$3.50. Pan-American postage, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: THE CHRISTIAN Circulation Department, Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Advertising rates submitted on request.

Copyright 1961 by the Christian Board of Publication, St. Louis, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.



Member, Associated Church Press.
Subscriber, Religious News Service,
Ecumenical Press Service.

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Editorial correspondence should be sent to THE CHRISTIAN,
Box 179, St. Louis 66, Missouri.

by Gene N. Branson

Minister, First Christian Church
Plattsburg, Missouri

A MODERN PARABLE

A Faith to Live by

ONCE upon a time a wise mother sent her daughter to the grocery store to buy the food for the evening meal because the daughter was old enough that she should learn how to buy and prepare meals.

The daughter, being inexperienced and short-sighted, used the entire budget to buy choice steaks. As she began to prepare the meal she learned that many more things were required before a delicious steak dinner was possible.

Other necessities were a stove, cooking utensils and seasoning, not to mention a variety of vegetables and other trimmings for the meal which she had always taken for granted. Even then the favorite dish was not complete without care and patience in cooking and also understanding and sharing with others during the preparation and eating of the steak dinner.

Once upon a time in the lifetime of each of one of us a wise God gives us the responsibility of choosing what we wish in spiritual food. Most of us are at first inexperienced and short-sighted and try to select only what we think is the choicest spiritual delicacy.

One man, for instance, chose only the minister's sermon as his entire Christian diet. As he nourished his spirit under the guidance of wholesome sermons, he discovered there were other necessities even before a sermon could be produced.

There was the need for Sunday school training and Christian fellowship before a minister could be called to his task. There was the need for Christian colleges and seminaries, Christian writers, materials, and teachers. This nourishment for the soul was not complete without an adequate church building and worshipful surroundings.

Even then the choicest spiritual food was not complete until it was shared through understanding and patience with all other people in the local church and around the world as together they shared in the peace of God.

"The presence of the Spirit will produce that transformation of life which alone can make us sons of God and mold us into the likeness of Christ."

The Holy Spirit . . . Conservator of Souls

by Cecil K. Thomas

THE Church of the first century was a community of the Holy Spirit. It came into being on the day of Pentecost through the outpouring of the Spirit and the proclamation of the gospel. Its leaders were Spirit-filled men. The Church was radiant with the activity of the Spirit within it. With the Spirit dwelling in their hearts, Christians now tasted the glory of eternity while they yet struggled with the problems of every day.

In the modern Church, we have largely lost this dimension of life. If we were asked, as Paul asked the disciples of John the Baptist at Ephesus, whether or not we had received the Spirit when we believed, we too might be forced to answer that we did not so much as know that there was a Holy Spirit.

Some typical results of our spiritual blindness are that stewardship drives must spend most of their energy persuading people that they really do have a responsibility. For many, the response to the invitation to accept Christ is an act of duty or of social respectability. Church officers frequently are selected, not because they are aglow with the Spirit, but because a quota must be filled.

Yet, in our time, multitudes of Christians are seeking again the source of the radiance which

comes from the Spirit of God in order to face the problems of our age.

A careful reading of the New Testament makes it evident that those who became Christians in the early Church *expected* to receive the Holy Spirit. For them, it was not simply a special endowment given only to sainted members or resting upon conferences of Christians such as that at Jerusalem.

This expectation of the Spirit came from definite promises in the preaching of the gospel. The promise of the forgiveness of sins in Peter's sermon on Pentecost is inseparably accompanied by the promise of the gift of the Holy Spirit (Acts 2:38). For the Christians of that age, this promise was no incidental matter; but, in spite of their biblical foundations, the Disciples have almost completely lost the doctrine of the Holy Spirit in a theological "blind spot."

In the atmosphere of our age, we are practically forced to awaken to an awareness of the implications of this promise. He who comes to God through faith in Christ, repentance from sin, and surrender of life in baptism is given assurance not only of the forgiveness of his sins, but also of the gift of the indwelling Spirit of God. All this we need to learn anew.

The church of the first century assumed that the voice of the Spirit spoke for both personal and community life. This seems to be the implication of the statement in John 7:37-39 where Jesus speaks of the living water which would flow from the one who believed in him. John interprets this as the promise of the Spirit which would so enrich the believer that he would not only find life for himself, but would become a source of spiritual life wherever he walked.

Paul is sure that the Corinthian Christians had received the Spirit, for he urges them to think carefully about the gift of God which has been bestowed upon them (1 Cor. 2:12). He is emphatic about this when he discusses their disputes over spiritual gifts which many had received (1 Cor. 12:12-13). He insisted that the special endowments which had been given to individuals within the Church should not be a source of strife.

These gifts had been given by the one Spirit of God and thus, if used in harmony with the Spirit, could never cause jealousy and dispute. Rather, the result would be the upbuilding of the Church. Paul reminded them again and again that in acting divisively they were denying the very Spirit which had become theirs at baptism and from which they were constantly to drink.

When Paul wrote about the Holy Spirit, he was very practical. When he condemned the

Dr. Thomas is professor of Biblical theology, The Graduate Seminary, Phillips University, Enid, Oklahoma.

tendency toward sexual immorality in the Corinthian Church, he did not cite Old Testament prohibitions or social disapproval to show that immorality is wrong for Christians. He cited only one reason why they could not participate in such immorality.

Their bodies were temples of the Holy Spirit (1 Cor. 6:19-20). To defile bodies thus sanctified by the presence of the Spirit of God would be utterly unthinkable. He who had received the Holy Spirit at his baptism and had been sustained by drinking of the water of life from the same Spirit must recognize the holiness which separates him from this evil. The Christian should live with the consciousness of that holiness even within his own body.

In Ephesians, the readers were reminded that God had given them the Holy Spirit, and it is now the earnest, the guarantee, the down payment, to assure them of the eternal inheritance that one day would be theirs. Thus, the presence of the Spirit assures Christians of the forgiveness of sins, deters them from a life unworthy of their calling, and looks forward to life eternal.

Some will object that many people today who have undergone the experience of conversion show little or no evidence of the presence of the Spirit in their lives. Similar instances of such lack can be found in the New Testament records as readily as in the contemporary Church.

The Christians in Corinth were said to have their bodies inhabited by the Holy Spirit (1 Cor. 6:19-20), and the church itself was a temple of the Holy Spirit (1 Cor. 3:16-17). Yet there was little or no evidence of the activity of the Spirit among them.

Even Peter who had been spokesman for the Spirit on Pentecost and who preached with persuasive vigor and power did not escape the danger of "unspiritual" actions. It took a thrice-repeated vision in Joppa to send him among the Gentiles, and in Antioch, under the pres-

sure of "segregationists" he separated himself from the "integrated" church of Jews and Gentiles.

It is certainly evident that the indwelling of the Spirit does not guarantee perfection of the mind or actions of a man.

Why are there such apparent contradictions between the promised presence of the Spirit and the conduct of those who seem to have the right to claim the promise? The answer lies in the fact that the relationship with the Holy Spirit, like that with Christ, is personal.

God does not violate human personality nor force the human will into something that it determines not to be. Stephen in his sermon to the Jews accused them of resisting the Holy Spirit (Acts 7:51). In 1 Thess. 5:19, the readers are urged not to "quench" the Spirit. It apparently was possible for them to dampen the fire of God's Spirit among them until it could no longer warm and enlighten their way.

It is thus evident that there is no irresistible power of the Spirit that would force the Jews into righteousness nor the Thesalonians into happiness.

Those who are born of the Spirit must, then, walk by the Spirit. Paul warned the Galatians that they must walk by the Spirit and not gratify the desires of the flesh. They must make every effort to live in accord with the Spirit, in order that Christ may dwell within them.

What will the indwelling Spirit do for Christians today? To answer with some that it would mean the revival of the confusing gifts of the Spirit in the Corinthian church probably is neither a necessary nor a valid conclusion. The suggestion of such a revival overlooks the fact that it was the misuse of such things that brought forth Paul's discussion of them.

We must, however, remember that God may work in ways that we do not expect, and indeed may go outside of the tidy lines of demarcation we have set for

him. The Spirit may even work in ways that embarrass our well-regulated plans. But it is certain that the Spirit of God dwelling in us will seek to change us.

It will destroy our selfish smugness and establish Jesus Christ as Lord and Savior of our lives. The presence of the Spirit will produce that transformation of life which alone can make us sons of God and mold us into the likeness of Christ.

Such a view of the indwelling Spirit may recover for us both the word and the fact of sanctification. We have lost this concept either because others have misused it or because it reminds us so painfully of what we should be and are not. The sanctification of the Spirit is that consecration of life that comes through the indwelling Spirit and our living response to the will of the Spirit.

Such a commitment implies continuing growth into the likeness of Christ. Only by recapturing the idea of sanctification can we find the depth of Christian living that has its source in communion with and response to the Spirit of God so graciously granted to us.

It is here, then, that Christian life will come into focus. Christian character will come to expression in our everyday relationships. Such action will be the embodiment of the New Commandment that we should love one another even as Christ has loved us. The Holy Spirit may, if we will it so, bring us to say with Paul, "It is no longer I who live but Christ who lives in me."

Our committed concern will then encompass all the unfortunate and needy with the compassion of Christ himself. The eternity in our hearts will produce love, forbearance, and understanding in our lives and in the lives of those to whom we bear our witness. Above all, the Spirit truly dwelling within us will show forth in our faces the glory of God that shone in the face of Jesus, and we will encompass all men in the radiance of that glory.

Editorials

Admixture

THE Baptist Pastors' Conference of Oklahoma City did some resolving last summer from which we could all learn a few lessons. A professor from a Southern Baptist seminary had lectured to them and, as one might expect, there were "differences of opinion." So, a resolution was passed objecting "to a teacher being permitted to teach in any of our seminaries who by his writings casts doubts upon the authenticity of the Word of God."

That certainly isn't asking too much, even of a seminary professor. The Bible says that Jesus Christ is the Word of God and one can hardly imagine anyone, least of all, a seminary professor, casting doubt upon the authenticity of Jesus, the Christ.

However, there is a lot more in the resolution than that. It also asked that the seminaries make sure that all faculty members are "doctrinally sound and denominationally loyal." Is there a difference? Could one be doctrinally sound and denominationally disloyal, do you suppose?

As the resolution developed, one begins to see what is meant by denominational loyalty. The professor had expressed cordiality toward the idea of "alien immersion" for one thing. Do you know what that is? That is immersion by Christian Churches (Disciples of Christ, "Independent," Church of Christ or any other kind), for example. To be denominationally loyal, such a one must be immersed again if he transfers to one of these Oklahoma congregations.

Again, it was charged that the professor "accepted open communion." That is, he believes that it is the Lord's table and the Lord's decision, and not the church's as to who may commune.

To mention one further bone of contention, it seemed to the ministers that the professor believes it to be possible to "fall from grace," an early Methodist doctrine if you ever heard one, and distinctly contradictory to the favored view of "once saved, always saved."

It is a sophisticated attitude "to create doubts and questions concerning great fundamental truths," it is argued. With that we could all agree. What are the "great fundamental truths"? They are, loyalty to the Word of God and "the doctrines as believed by our churches." So, the resolution asked the seminary and university officials "to prevent these and all other false teachings from being taught as truths in our institutions."

We take no joy in the ills that beset any church which is trying to do the Lord's will. We reiterate the facts of the case to remind ourselves how

foolish it would be for men in our church to promote such an admixture of revelation from the Word of God and conclusions of men under a blanket demand for obedience. We would be opposite these brethren on each issue. They are opposite their professor. Men's absolutes make poor substitutes for the Word.

To New Heights Or Depths

WITH just a little bit more effort you can join a crowd that has almost five and a half million people in it. Perhaps you would prefer the company of a smaller, more exclusive group of a few more than four million. Let's hope so, for it has enough problems to last you a lifetime.

According to Gallup Poll estimates for 1960, the individuals in the smaller group drink a little less than a pint of alcoholic beverage each day while the larger group consists of persons who drink a little more than a pint each day.

The distinctions do not end there. For, *the five million plus are alcoholics*. That is to say, they are sick and need medical attention. They have crossed over the line. They cannot say no.

We are writing to church members, and we must be writing about some church members. In the two classifications, totaling well nigh ten million, there are certainly church members. Most of the active church members who drink are far from being in either of these two classes. Listing themselves among the more than 60 per cent of American adults who do social drinking, they're quite sure that they will never change classification. Let's hope they are right.

According to the statistics, the United States adds half a million new alcoholics to the list each year. And, as Andrew Ivy reported to the annual Institute of Scientific Studies for the Prevention of Alcoholism, one person out of every dozen who take their first drink in 1961 will end up as a statistic in that 500,000 crowd.

Temperance used to be the social subject which religion editors could pursue knowing that Christians would support them. Race and politics were the subjects that had to be left alone in favor of "teaching religion." Today an editor can expect several reminders every time he advocates temperance that he should stick to religion and forget about the social gospel.

We've seen too many alcoholics. We hate to think who among our acquaintances that one in twelve might be in 1961. It seems like a part of the Christian religion to urge everyone to give the subject serious thought.

A LETTER LEAKS OUT FROM BEHIND IRON CURTAIN

(SIMPLE PLAN PRESENTED)

Professor and Mrs. William Bauer
Muldane College
Sunset, Ohio

Dear Mother and Dad,

Well, I guess about this time of year Dad's social science students are discussing the latest brainwashing tactics used by the Communists. That's a dreadful weapon they have, to make people turn against what they have believed all their lives and start talking communism as if it were the only thing that mattered. Are the newspapers there, still, carrying the story?

I can see why the Army, Navy, and Air Force are so worked up. No wonder the Reds say they will finally rule the USA without firing a shot!

I wish I were there to tell you how I really feel. It's hard to get across an idea when you are so far away.

But I've been thinking of a plan that our armed services might use. Maybe your students would be interested in discussing it, Dad. Only thing, it's so simple it's almost silly. Maybe that's why our side hasn't used it more.

It's those Bible stories you used to read to me and Sis, Mother, at bedtime when we were small-fry. Honest, I haven't thought of them in years. But I've had a lot of time to think, lately.

Old Abraham, and Moses, and that fellow Jacob who had all those sons. And that young upstart of his, Joseph, who thought he really was somebody and sure enough turned out to be.

I remember you saying how fellows like Samson and King David could be pretty "ornery" at times; but there was one thing that always made them great. In a showdown they were always willing to give everything, if necessary, for the God they worshiped. I remember how good that made me feel then; but I had misplaced the idea for years.

And Elijah. Talk about brainwashing! That's what they tried to do to him! Those guys—who were they? The prophets of Baal? They tried to tell Elijah that his God was no good. And what Elijah did next was the strongest thing any man ever did.

He took them on singlehandedly, all four hundred of them, and sponsored a contest between their god and his God. They ridiculed. Boy, how they ridiculed! But Elijah struck it out; and his God won. Looking back on it now I really admire that guy's courage.

But Elijah had the answer. That's the plan our side ought to use. Elijah brainwashed the brainwashers with something better—the truth. Except it wasn't really their brains he washed; it was their souls.

I don't know. Maybe your students would just laugh. But all we have to do on our side is to know what we believe and use it when the brainwashing starts.

I know that sounds too simple; because the Commies make a real science out of re-educating their opponents. They say, "Every American has his price. Find out what it is and you can get him to do anything."

They find out all of a guy's weak points and scare him to death, then they find out all of a guy's wants and they promise him the moon. It's why some of our troops rattled on each other and wouldn't stick together in prison camps. "Divide and conquer."

But I know my plan will work.

Suppose this interrogator comes to woo you into signing a confession by promising you beefsteak after you've been on bread (molded) and water (stale) for ten days.

Here is the great giver of every good and perfect gift—the great father of mercies and the supreme dealer of all punishment. To please him is righteousness and to displease him is evil. He is communism.

Our whole advantage is to disarm him by seeing him as a real live human being just like us. I see now that was why I liked your Bible stories, Mother. These were great heroes. They were not just goodness and righteousness, they were real people.

You are so far away. Does this make sense?

Well, imagine this interrogator, with a superior smile, swelled up with his own importance, saying in perfect English:

"So, how's our Yankee today? Like a little champagne or some cigarettes to perk things up?"

A fictional development of a decidedly realistic theme by Neil E. Lindley, minister of Gentilly Christian Church, New Orleans, Louisiana.

This time your mouth doesn't water, your throat doesn't work hungrily, your eyes don't stare at him desperately. You think back to Elijah, standing recklessly before impossible odds, and there's no anguish because you're full. So you return his taunting a smile. No, you control this situation, not him.

"No thanks, counsellor. My, if you didn't have that worried expression this morning I'd say you look downright nice."

You can see the color rise in his face at this uncalled for intimacy. He has never verbalized the thoughts he is thinking now, but if he could be would probably say to himself:

"Why must he treat me like this? Doesn't he know the party expects complete and feelingless obedience? If I am to have status in the party, I must fit the pattern. I do not desire human warmth!"

Then, infuriated with his warmly human tempter, the counsellor intensifies the indoctrination. Very palpable suggestions are made to the effect that the USA no longer cares what happens to me, and my family has already busied itself with other interests, and that I have quickly faded into the background in their memory.

I am allowed to see other students walking freely in the sunlit yard. They are enjoying special privileges as a reward for making satisfactory progress in their studies.

All very effective—that is, unless one has already committed one's self to the master plan of counterattack. I call it the master plan because you, now, no longer think of it as your own plan but as the Master's plan. You know now that it is the only plan that can work.

Dear Mother, I can hear your wonderful voice even now, I listen to you telling Sis and me the Bible tales in your own sweet, gentle way. Think how it could work. That which once faded so dimly in my memory now comes to me in tones that exclude all other thoughts. With so much time to think I live the memories. Then these are no longer merely stories, but living companions who share my solitude.

With the fullness of their presence I realize that I have never felt more free. Now I understand how Paul the Apostle succeeded in converting the jailer to faith. He showed a freedom which the jailer coveted!

And now I actually look forward to the bitter but subtle tortures of the counsellor, because I see things clearly now. It is he who is in agony. I have found his weakest point. I hold the key to his existence, for I can cause him to fail in the status-bestowing eyes of the party. Poor fellow! I want to tell him that only God can bestow true status!

With his story revealed I can now exert a new power upon him. That is, as long as I can remain free—close to my re-discovered and strangely familiar companions. What a contrast to his own

agonizing inward self-torture!

Now here he comes again. What? Did I notice a slight but significant change in his countenance? Yes! His unwavering self-affirmation of sovereign power has now become a question. A moment's hesitation! A gaze that lasted an instant too long, saw too much, before retreating back into the protective shell of the Communist stereotype. A desire to know more of this freedom!

Ah, sweet torture that leads him on where he thinks he does not wish to go. Oh, bittersweet fascination that beckons him to take a closer look into the corruption of his own honest, true, basic feelings. "What is it really like?" he asks himself. For he tasted too freely of the fruit of human warmth this time.

The superior smile is no longer a smile but a whimper, almost a confession. And for a moment, the counsellor becomes honest. Does this sound like a melodrama, Dad? I told you it would sound silly. And like I say, the fellows may laugh. But I know you won't laugh. My plan is working. The trial is tomorrow. I still haven't signed any confession. And the counsellor has talked freely with me now about himself for about two weeks. He confessed to me that he has lived in fear all his life but never knew it, nor dreamed that there was any other way to feel, until he began testing his own true feelings as a person. He said he knows of several others who feel the same. Of course they never talked about it to anyone.

Two have approached the counsellor this week and he thinks they were hinting about their dissatisfaction with living in fear. He thinks they suspect that he knows how they feel and want to talk with him some more. Last night, the counsellor wanted to know more about the Sermon on the Mount and I told him all I could remember. I think I got the Beatitudes almost perfect.

So tomorrow may end it all. But please, dear Mother and Dad, have no regrets. It has been worth it. Now, I just hope I can remember not to let these Commie judges pressure me into listening to their double-talk about spying and all sorts of abstract international bunk. I just want to look at them as real live human beings like me.

I just want to respond to the real human needs that lie back of their twisted Communist compulsions—the poor pitiful fears that make them act the way they do. And I want to have compassion for them the way Jesus did. If my companions are with me I won't have any trouble. Thank you, Mother and Dad, for giving me such good traveling buddies. Uncle Sam should be proud of your training program.

Oh, yes, just one thing more. Say a little prayer for me. This may be one letter you will never read. They would never let me send it but I have a plan to slip it out. Give Sis a hug and tell the fellows back home about Elijah.

Love,
FRANK

Offered in the U.S. Senate
by the Minister of
National City Christian Church

Prayer for the People

by George R. Davis

The United States Senate welcomed the arrival of George R. Davis in Washington, D. C., as the minister of National City Christian Church by inviting him to serve as guest chaplain for a day. This is the prayer.

OUR Father, we bow to recognize Thy presence, for Thou art here. Thou dost dwell in us, in each of us. Thou art concerned with the affairs of Thy children; and we art Thy children, not by our own merits, but Thou hast made and called us Thy children. The nations of the world are to become, one day, Thy kingdom. The cities of men are to become, one day, the city of God, the Holy City. Hence, we do not hesitate to call upon Thee for wisdom and guidance, in our human search for ways to reach Thy goals. One sparrow does not fall to the ground without Thy notice, and Thou hast said we are of much more value than many sparrows. Hear us, then, in our prayers. And we pray now especially for the dedicated men and women whose energy and efforts are expended from time to time in this place of great importance, the Senate of the United States.

Bless them in their personal lives and in their families. Bless them in their committee assignments and discussions. Bless them in their consultations and in their unavoidable compromises, and in their earnest desires to serve the Nation and the world.

In these dangerous and uncertain days, yet marvelous and thrilling times, grant our Senators, our chief officers of government, and all of us as free peo-

ple, not only the necessary willingness, but also the anxious desire to be citizens of the 20th century.

Just now, as we hear once again the call to partial arms, teach us to remember just what it is we wish to defend, as we disrupt the lives, the plans, and the future of our people, particularly of our youth. We are not unaware of our real enemies without; and we wish to be

strong, O God. But we wish also to be wise and good, and worthy of the ideals we loudly declare before the world. We have dared, our Father, to proclaim all men to be created free and equal, and endowed by God with certain rights, as well as obligations. Grant us, then, in this time of peril from within and without, the common-sense and religious idealism never to turn from the cry of the hungry, the misery of the aged and sick, the sorrow of the disinherited, the claim of children for education and learning, the call of liberty for all. This we pray, so that we, in turn, do not lose the very values and priceless possessions which form the heart of all we claim to defend and seek as the heritage of all peoples everywhere.

We lift our voices humbly in the name and in the spirit of our Master and friend, who lived and lives forever that all might have life in abundance.—AMEN.

Marks of a maturing minister:
magnanimity and humility

Thoughts for Christian Ministers

by Russell F. Blowers

WHAT are the indispensable traits of character in the man set apart for the ministry of the word?

Two of these marks of a maturing minister, two of these qualities in a man full of faith and the Holy Spirit are magnanimity and humility. When these twins are not woven into the fabric of a preacher's life, their absence can trigger any evil invention and intention of Satan.

In being something, we must be magnanimous. Here is the dictionary definition: "Noble in mind, high-souled; generous in overlooking injury or insult, rising above pettiness or meanness."

Mr. Blowers is minister of East 49th Street Christian Church, Indianapolis, Ind.

There is a disastrous dearth of big men among us. There are such, but they are not being heeded and heard because of the little men whose demanding voices and little themes and contention over non-essentials are predominant.

We must all admit that there are few men in this city to whom we can go for mature, charitable advice and with whom we can pray in the Spirit.

We have sacrificed bigness of soul in our desire to be right.

We have neglected the weightier matters of the law in our feverish efforts to cooperate with the right thing and be independent of the wrong thing.

In the wake of our littleness,

(Continued on page 24.)

?



WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: When a church embarks on a building program, is there not a danger that spiritual concerns may be submerged beneath material considerations?

ANSWER BY: Rolland H. Shear, vice-president and secretary, Board of Church Extension of Disciples of Christ.

YES, of course. In almost every area of church programming it is possible for the mechanical or the material to overwhelm the spiritual. A building program is not exempt from this danger.

On the other hand, a properly developed building program can be a most rewarding spiritual experience in the life of the church.

One of the first spiritually sensitive points occurs when the congregation confronts the question of its need for new facilities.

Let's consider two examples. One chairman of a newly constituted "building committee" remarked:

"We want to get going with this new building. Anyone can see that what we need is more room and we want to begin building right away and not "spin our wheels" with program studies and so on."

On the other hand, a chairman of an official board once commented to a Church Extension staff representative:

"Our study committee did a thorough job. It consulted with leaders in every phase of church life. It drew in outside counsel such as the state secretary.

"The committee's report was a real eye opener. Not only did we clearly identify our limitations as to physical facilities but we also discovered some surprising soft

spots in our program.

"We feel that our church should repeat this experience periodically whether or not we sense a need for improved physical facilities."

In approaching the question of its need for improved physical facilities, the first group was clearly headed for a spiritually arid experience while the second had already discovered that a building program can provide an opportunity for spiritual growth.

A second spiritually sensitive point is that of financing the building program.

It goes without saying that the church which proceeds with a building program in a financially irresponsible manner may anticipate conflict, misunderstanding, embarrassment and spiritual erosion.

On the other hand, a church which uses the financial requirements of a building program to make more vivid the meaning of Christian stewardship has laid the groundwork for significant spiritual growth.

A properly conducted building fund campaign is, in itself, a tremendously moving experience.

It is most common for significant numbers of relatively inactive people to be re-enlisted in terms of service as well as stewardship in the course of a building fund campaign.

At almost every all-church dinner held at the climax of a Church Extension building fund campaign someone comments on the fact that there are people present—working and giving—who have been quite inactive in the church for a long time.

This, of course, represents a spiritual gain.

It, also, highlights a spiritual

warning.

It is most unfortunate when, in the course of a carefully detailed building fund campaign, people are actively re-enlisted in the work of the church and then—when the campaign is over—are no longer effectively used in the service of the church.

It is most frustrating to people who work in the church building field to realize that so much talent and concern has, in the past, been wasted and that—unless the church is more alert than it has been—will be lost again.

A third spiritually sensitive point is that of the ability to "work together."

In the course of a building program there's a tendency for both the good and the bad to show themselves in a sharp relief.

An evolving building program may provide a forum in which contending parties demand that their views be adopted and their ideas become the sole basis of action on the part of the church.

At its worst, this can be a spiritual catastrophe. At its best, it is corrosive of spiritual values.

On the other hand, the typical building program provides church leaders—in a new framework of concern—an opportunity to put aside petty irritations and conflicts and to move forward in common cause. This attitude can re-open long closed spiritual doors.

Within the last few months a Church Extension staff member received a letter from a church which had just completed a building fund campaign.

The writer commented that, of course, it would be a serious error to regard a building program
(Continued on page 13.)



Legislation Will Mean Crackdown on Racketeers

Blow to Gamblers

WASHINGTON, D. C.—The House of Representatives, moving with speed to implement the program of Attorney General Robert F. Kennedy for a crackdown on organized racketeering, suspended its rules and passed three bills aimed at curbing the use of interstate commerce to conduct organized gambling.

Members endorsed the suspension to by-pass the House Rules Committee, allowing the legislation to reach a joint House-Senate conference after only brief debate.

The bills are three of a package of six asked by the Kennedy administration.

Those approved by the House by resounding voice votes were:

S. 1656, to prohibit the transmission of bets, wagers, and related information by telephone or telegraph across state lines;

S. 1657, to prohibit the transportation of wagering paraphernalia into states where use of such equipment (slot machines, roulette wheels) is illegal; and

S. 1653, to prohibit travel in interstate commerce in aid of racketeering enterprises.

The bills were expected to be sent to the White House for President Kennedy's signature before the end of the present session.

These measures, according to the Attorney General, will deal a crippling blow to organized racketeering by drying up one of its major sources of revenue, illegal gambling. By making it a federal offense to use interstate commerce to carry on such enterprises, state and municipal law enforcement agencies will be greatly strengthened.

New Lutheran Body

TYLER, MINN.—Formation of a new denomination of 3½ million Lutherans was assured here when the fourth and last of the merging groups ratified the agreement of consolidation.

Delegates representing the 24,201-member American Evangelical Lutheran Church (AELC) voted 260 to 7 to approve the merger document.

The AELC is the smallest of the merging bodies which will create the Lutheran Church in America.

"Interfaith Day"

WASHINGTON, D. C.—A joint resolution which would declare the fourth Sunday of September to be Interfaith Day was passed unanimously by the Senate and sent to the House.

The President would be authorized to issue a proclamation annually calling on the people of the United States to observe the day and "urging the participation . . . of all religious groups in the United States, regardless of sect or creed, in the observance of such day to the extent and by such means as they may deem appropriate."

Sen. Kenneth B. Keating (R.-N.Y.), sponsor of the resolution, said that in New York and several other states the fourth Sunday of September is observed as Interfaith Day.

The Bill (S.J. Res. 107) was immediately referred to the House Judiciary Committee of which Rep. Emanuel Celler (D.-N.Y.) is chairman. The Senate passed a similar resolution in the last session of Congress, but the House committee tabled it.



RNS Photo

WHO AM I? Two delegates to the North American Youth Assembly at Ann Arbor, Mich., study the picture of girl struggling with some of the big questions of life such as "Who am I?" These photos by New York photographer Ed Wallo- witz illustrated the theme of the assembly, "Entrusted with the Message of Reconciliation." A round-up news report on the Assembly will be published in next week's issue.

Relief for Congo

GENEVA—The World Council of Churches sent its 176 Protestant, Anglican and Orthodox member bodies an urgent appeal for food, medical supplies, doctors and funds to accelerate relief work among Angolan and other refugees in the Congo.

It also asked the WCC constituents to help underwrite both emergency aid and long-term educational and rehabilitation assistance programs for refugees in the African nation.

A major part of the aid is needed for the estimated 150,000 Angolan refugees who have crossed the border into the Congo, with hundreds more reported coming in daily.

The council's appeal followed first-hand reports made by William DuVal, administrative secretary of the WCC's Division of Inter-Church Aid and Service to Refugees, and Pastor Pierre Benignus of the Evangelical Mission Society of Paris. Both recently spent several days in the Congo inspecting church relief work.

In its message the WCC asked that all supplies be sent directly to the interdenominational Congo Protestant Relief Agency in Leopoldville, in care of Glen W. Tuttle, its executive secretary. Funds should be forwarded to the council's Geneva headquarters.

Prohibition in India

NEW DELHI—Religious groups in India are split over the merits of a government directive, issued to 11 of the country's 14 states, to inaugurate speedy and effective programs of liquor prohibition.

The other three states—Madras, Gujarat and Maharashtra—are already enforcing prohibition, an ideal of the Indian Government. Partial prohibition exists in eight other states, while the sale of liquor is permitted freely in the remaining three states.

Prohibition has the total support of Islam, India's second most important religion, because of its tenets proscribing any use of alcoholic drink.

However, Christians in the country are split on the question. Methodists have been quick to endorse the governmental directive, whereas Roman Catholics have opposed it.

Yale Professor Says So

Reformation Dwindling?

NEW YORK—The influence of the Reformation has "largely dwindled away into a pietistic individualism" in the United States, delegates to the 23rd biennial convention of United Lutheran Church Men were told here.

This individualism, said William Muehl, professor of practical theology at Yale Divinity School, "bars God from all significant decision-making and calls Christian faith into contempt."

He told the 500 delegates and visitors at the opening session that "it is one of the tragic ironies of history that the Reformation, which was meant to assert the sovereignty of God over all areas of human life and the ability of men to make a vocation of every task, has so largely dwindled away into a pietistic individualism."

"Intensely individualistic" Americans, he said, are trying to understand life in terms of "personal virtues and vices." To support his view, he cited the "national mythology of western movies and 'private eye' crime stories."

Professor Muehl said this constituted "an effort to explain social phenomena in terms of 'the good guys and the bad guys.'"

Faith-Order Meeting

NEW YORK—In the first conference of its kind, Protestant and Eastern Orthodox churchmen from the United States and Canada will meet in the Pacific Northwest this fall to discuss Christian unity.

Planned in cooperation with the Department of Faith and Order Studies of the National Council of Churches, preparations are completed for the first Pacific Northwest Faith and Order Conference, Oct. 16-19, 1961, at Camp Menucha near Portland, Ore.

Sponsoring and cooperating groups for the conference are the Oregon Council of Churches, the Washington-Northern Idaho Council of Churches, Vancouver, B. C., Council of Churches, and the Southwestern Idaho Council of Churches.

Press Evangelism

WICHITA, KAN.—A \$100,000-per-year program of "Preaching Through the Press"—nationwide dissemination of gospel messages through newspaper ads—was authorized by the Lutheran Laymen's League at its 44th annual interna-

tional convention here.

More than 1,000 in attendance at the meeting gave apparent unanimous approval to the resolution that will launch the advertising program in Sunday supplement magazines of 225 newspapers.

The first advertisement is scheduled to appear on Sunday, Sept. 24, the same day The Lutheran Hour—world-wide radio ministry sponsored by the Lutheran Church—Missouri Synod's layman organization—starts its 29th season.

The ads will offer booklets explaining basic Christian doctrines in contemporary style under such titles as "Somebody Up There Likes Me," "How to Die," and "Do You Need a Survival Kit?"

Peace Corps Hassle

MINNEAPOLIS—Plans to use church facilities and personnel overseas for Peace Corps projects would create a serious problem in Church-State relations, according to a Washington representative of 17 million Baptists.

Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, said such a plan would raise the question of the extent to which the government should make use of denominational missionary forces for American propaganda.

"There is a widespread sentiment that our best export abroad has been our missionaries," he said. "To subsidize them would identify our missionaries with foreign policy and would nullify their sharpness."

Indian Integration

ST. PAUL—Minnesota Indians must be integrated with other citizens, starting with school children, according to a Roman Catholic priest who has worked closely with minority groups for some 20 years.

Edward Grzeskowiak, chaplain of the Catholic Interracial Council of the Twin Cities and a member of the Minnesota's Governor's Human Rights commission, has urged the federal government not to build any more all-Indian schools on Indian reservations.

He said it would be better to provide transportation to nearby towns with public schools or to send the children to Roman Catholic boarding schools.

Father Grzeskowiak charged that the Indian's dignity, pride and self-respect have been completely destroyed by government policies of paternalism.

"It's our problem to help restore them," he declared.

Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

British Churches of Christ Publications. Send for list of useful books and pamphlets to Berean Press, 20 Brighton Road, Birmingham 12, England.

Seminary Library Fund

RICHMOND, VA.—A four-member board will direct the Library Development Program of the American Theological Library Association made possible by a five-year \$875,000 grant from the Sealantic Fund.

Participating in the program, to be administered through the ATLA, will be all 82 accredited seminaries of the American Association of Theological Schools.

Each institution will be challenged to match grants they will receive up to a maximum of \$3,000 per year.

—WE'VE BEEN ASKED

(Continued from page 11.)

gram as the solution to a church's internal problems.

However, in the case of this particular church, a congregation that had been divided by conflicting interests and concerns found a common ground in meeting the physical requirements for housing an expanding church program. The minister reported that, because this common ground and common concern had been discovered, the spiritual tone of the congregation was by far the best that it had been in years.

Is there a danger that spiritual concerns may be submerged beneath material considerations in the course of a building program? Indeed, there is. This danger is present in virtually every forward move that a congregation makes.

Yet, it has been conclusively demonstrated in hundreds, even thousands, of situations that a properly developed building program can and should be a distinct spiritual blessing.



NEWS IN BRIEF

1,143,714 KC's

NEW HAVEN, CONN.—Membership in the Knights of Columbus, Roman Catholic fraternal society, has risen to a record total of 1,143,714, it was reported here.

In a report prepared for delivery at the K of C international convention in Denver, Aug. 15-17, Luke E. Hart, supreme knight, also announced that the society's program of advertising had brought more than 4,100,000 inquiries over 13 years.

About 425,000 persons have enrolled in a free course of religious instruction provided by mail and conducted by the K of C information bureau in St. Louis.

COMMENDATION

CHAPEL HILL, N. C.—Local white and Negro ministers have adopted a statement commending the Chapel Hill-Carrboro School Board for its decision to speed up integration of the races in the public schools.

Signed by 13 white and Negro ministers who comprise practically all of the local active clergy, the

statement was addressed to the mayors, police forces, and citizens of Chapel Hill and Carrboro which are adjoining communities.

VISITING PROFESSOR

NEW YORK—Douglas V. Steere, a widely known Philadelphia Quaker philosopher and lecturer, will be the Harry Emerson Fosdick visiting professor at Union Theological Seminary here for the coming year.

OPPOSES DISARMAMENT

WASHINGTON, D. C.—Robert P. Mohan, S. S., professor of Christian ethics at the Catholic University of America, told an audience of Protestant and Roman Catholic theologians here that, according to Roman Catholic theology, "unilateral American disarmament in today's world would be an act of moral irresponsibility."

Father Mohan made his remarks in a paper on "Christian Ethics and Nuclear Warfare—a Catholic View" presented to the Second Annual Conference on Christian Political and Social Thought at Georgetown University.

BANS "Y" SUPPORT

SANTA FE, N. M.—Roman Catholic Archbishop Edwin V. Byrne of Santa Fe has forbidden his flock to "become board members of the YMCA, contribute financially to it, and/or become members of the association or attend its activities."

These restrictions depart notably from the position taken by Bishop Thomas K. Gorman of Dallas and Fort Worth, who was quoted recently as saying he had no objections to Catholics "living at the YMCA, or participating in its recreational programs. Of course they should not participate in the religious exercises."

In his announcement Archbishop Byrne said: "Because the YMCA is a religious organization whose history, purpose, principles and control have always been and still are Protestant, the Sacred Congregation of the Holy Office has forbidden Catholics to participate in it."

PRAYERS FOR PEACE

NEW YORK—President Kennedy's request for the prayers of the people—made as he discussed the grave Berlin situation on radio and television—brought response from many sections of the country.

Typical examples of the outpouring of prayers for peace were found in New York and in Winston-Salem, N. C.

Here, at St. Patrick's Cathedral, and at churches throughout the New York archdiocese, Catholics prayed for "peace and those who govern the country" at the request of Francis Cardinal Spellman, Archbishop of New York.

RED INDOCTRINATION

BANGKOK, THAILAND—Children who had attended Christian schools in areas occupied by the Communist-directed Pathet Lao forces in Laos have been taken to Hanoi, the capital city of North Vietnam, for political indoctrination, according to reports received here.

RACE BILL KILLED

RALEIGH, N. C.—The House Judiciary Committee, supporting the stand of many church groups, has killed a bill, allegedly designed to strengthen North Carolina's trespass laws, that was aimed against operations of the Freedom Riders.

JERUSALEM FOREST

DUESSELDORF, GERMANY—The Evangelical Church of the Rhineland in West Germany has donated 100 young trees toward the planting of a forest near Jerusalem, a repentance project sponsored by Dean Heinrich Grueber of West Berlin.



FRANK W. LANGHAM (right), executive secretary for the American Bible Society's Central Region at Chicago, discusses the donation recently by the nation's three major religious faiths of 2,000 cartons of Bibles and prayer books to the Office of Civil and Defense Mobilization. The cartons, each containing 166 items of religious material, were given so that one carton might be placed in each of OCDM's 1,931 portable emergency hospitals which are prepositioned in all parts of the nation for immediate use in case of attack. With Dr. Langham is Dr. Fred Kern, director of the OCDM Religious Affairs office, who accepted delivery of the gift at OCDM's Marshall, Mich., warehouse.

NEWS IN BRIEF

INTERRACIAL ASSNS.

DURHAM, N. C.—The North Carolina Methodist Conference, at its annual meeting here, urged its pastors to join or help organize interracial ministerial associations. It called on clergy and lay members alike "to develop means of communication and reconciliation between the races."

Y OFFICIAL

GENEVA, SWITZERLAND—Delegates to the YMCA world council re-elected Charles D. Sherman, finance minister of Liberia, as president of the World Alliance of YMCA's. Named secretary general was Fredrik Franklin, national secretary of the Swedish YMCA. He succeeds Paul Limbert of the United States, who is retiring after ten years in that office.

ABOUT LADY PASTORS

SIGTUNA, SWEDEN—The number of Norwegians in favor of women serving as pastors is growing, it was reported here.

A recent public opinion poll, according to the news bulletin of the Northern Ecumenical Institute at Sigtuna, showed that 72 per cent of Norway's people approve of women pastors, with 16 per cent opposed and 12 per cent indifferent.

REDS ASSAIL LILJE

BERLIN—East Germany's Communist press has attacked Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church of Germany (VELKD), for upholding the right of Christians to resist actively the Soviet Zone regime.

Bishop Lilje was accused by the Communists, who described him as an "atomic bishop," of "practically inciting East Germans to active resistance against Soviet Zone state organs and of organizing an anti-state fifth column."

R. CATHOLICS IN CONGO

LEOPOLDVILLE—Looking back over the first year of Congolese independence, Roman Catholic missionaries here are generally agreed that it has been a rough time for them.

At the present time, in addition to the white missionary force, the Congo has six bishops, 407 priests, 408 brothers and 809 nuns—all Congolese. Altogether there are some 5,000,000 Roman Catholics in the

Congo, not counting an estimated 700,000 persons preparing for baptism.

NEGRO HEADS GROUP

LITTLE ROCK, ARK.—Rufus King Young, minister of the Bethel African Methodist Episcopal church here, is the first Negro president of The Greater Little Rock Ministerial Association, a bi-racial group.

He was elected in secret ballot by a 23 to 8 vote. A few ministers had spoken cautiously against election of a Negro president, contending that "the community is not ready."

PRAYER "APPROVED"

ALBANY, N. Y.—The Court of Appeals upheld the legality of a non-sectarian prayer recommended by the board of regents for recitation in public schools.

In a 5-2 decision, the state's highest court ruled that it was legal for schools to start each day with the following prayer:

"Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers and our country."

RIAL CHAIRMAN

NEW YORK—Roger Hull, president of Mutual of New York and a Presbyterian layman, was appointed here as national chairman of The Religion in American Life Program, a non-sectarian movement emphasizing the importance of religion in personal and community life.

Announcement of his appointment was made by the organization's board of directors. Mr. Hull succeeds Robert T. Stevens, president of J. P. Stevens and Co., Inc., and former Secretary of the Army.

BOOK ON THE BIBLES

NEW YORK—*The English Bible in America*, first bibliography of the 2,500 editions of the Bible and New Testament printed in English in America, has been published here as a joint venture of the American Bible Society and the New York Public Library.

Edited by Margaret T. Hills, American Bible Society librarian, the 520-page volume covers all English-language editions of Bibles published in America for Protestants, Roman Catholics and Jews.



RNS Photo

DEAD SEA SCROLL SURGEON. With a brain surgeon's delicacy, Prof. Biberkraut, 80, prepares to "operate" on one of the fragile documents recently found in the Dead Sea cave area. He is one of the few men in the world who can open up the ancient scrolls which crumble at the touch of a hand. Scholars believe that the 70 parchment scrolls and papyri found in March may surpass in importance anything unearthed so far in Israel and Jordan relating to the period of Simon Bar Kochba, leader of the last Jewish revolt against the Romans in the second century.

Gaius: Commitment to Christ's Work



"Where the Scriptures Speak . . ." by the Editor

Memory Selection: No greater joy can I have than this, to hear that my children follow the truth (3 John 4).

THIS little letter, written in one chapter in our New Testament, is the most personal of any of the letters of our Bible. It is not difficult to see why the church got hold of it and retained it because the things of which it speaks are of common concern.

The letter is an expression of thanks and love for this Christian brother, Gaius. John "the elder" loves Gaius "in the truth" (verse 1). There follows a wish for good health and general prosperity for Gaius (verse 2).

This verse has always interested me, especially in the King James translation. Here the writer expresses the wish for Gaius that "thou mayest prosper and be in health, even as they soul prospereth." The stress is upon the word "even." In other words, John is quite confident that Gaius has soul prosperity. The RSV brings this out very well by translating, "I know that it is well with your soul."

Generally speaking, we have to be reminded to keep our spiritual health in as good condition as our physical and financial state. We are likely to pay more attention to the two latter conditions than the former. With Gaius, the situation was reversed.

Someone had told John about the good life which Gaius was living and it brought great joy to John (verses 3, 4). This is a point which it is difficult for our younger people to understand but anyone in middle age or older understands it perfectly. There is "no greater joy" than to hear

of the continued faithfulness and good service of the "children" who have come under one's supervision at one time or another.

The next passage of the letter has to do with a peculiarity of the times. Hotels and motels were not as plentiful as they are today! This meant that travelers often had to depend upon the kindness of friends or someone in the general public for accommodations. Gaius seems to have done an especially good job of rendering "service to the brethren" (verse 5). John tells Gaius that this is "a loyal thing" and that he has done well.

Lest Christians today, in an attempt to be Biblical, claim that members of the church have this same responsibility to them as they travel, we need to notice

the following verse. These Christian preachers "accepted nothing" as they went out (verse 7) so John says that "we ought to support such men" (verse 8).

When one looks back through the years he can think of a few homes which are very much like the one of Gaius which is portrayed here. In many communities, one family was always counted upon to look after the visitors to the church. While other people were afraid that they were not "stylish" enough or gave other excuses, one dear lady would always say "they can eat what we eat." Anyone who has traveled throughout the country can think of several of these saints to whom the words of John could be applied.

The next section of the letter

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR SEPTEMBER 24, 1961

The Scripture

3 John

1 The elder to the beloved Gaius, whom I love in the truth.

2 Beloved, I pray that all may go well with you and that you may be in health; I know that it is well with your soul. 3 For I greatly rejoiced when some of the brethren arrived and testified to the truth of your life, as indeed you do follow the truth. 4 No greater joy can I have than this, to hear that my children follow the truth.

5 Beloved, it is a loyal thing you do when you render any service to the brethren, especially to strangers, 6 who have testified to your love before the church. You will do well to send them on their journey as befits God's service. 7 For they have set out for his sake and have accepted nothing from the heathen. 8 So we ought to support such men, that we may be fellow workers in the truth.

9 I have written something to the church; but Diotrephes, who likes to put himself first, does not acknowledge my authority. 10 So if I come, I will bring up what he is doing, prating against me with evil words. And not content with that, he refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church.

11 Beloved, do not imitate evil but imitate good. He who does good is of God; he who does evil has not seen God. 12 Demetrius has testimony from every one, and from the truth itself; I testify to him too, and you know my testimony is true.

13 I had much to write to you, but I would rather not write with pen and ink; 14 I hope to see you soon, and we will talk together face to face.

15 Peace be to you. The friends greet you. Greet the friends, every one of them.

is not so pleasant. It has to do with Diotrephes, a fellow who has stirred up a lot of trouble in the church where Gaius lives. He "likes to put himself first" (verse 9). It is interesting to notice that the writer of this letter claims "certain authority" to speak to the church. I don't know any way of telling what this means in terms of church organization. If you want to think of it in the broadest sense it simply means that John spoke in the name of Christ, who is our authority. In any case, Diotrephes wanted to run things in that church.

There are three counts against Diotrephes. He talks about John (verse 10), he refuses to take the brethren into his home, and he exercises his authority by putting the people out of the church who do welcome the visiting brethren. Such action would wreck any church. I never saw the third attempt made in my experience but I have witnessed the first two characteristics of Diotrephes in some church members.

Fortunately there was another man in the church named Demetrius who had a good record (verse 12). Gaius, Demetrius and all Christians must not imi-

tate evil but "imitate good" (verse 11). This is perhaps the greatest admonition to us in the whole letter.

The last three verses are especially intimate. They give us proof of the way in which the letter was written and of the personal touch involved. When you talk about the inspiration of the scriptures you have to take into account the way God used individuals who were doing what they themselves intended to do. There is nothing mysterious about the process. It is to our great gain that John knew Gaius and wrote him a letter.



Meaning for Today

by Ross M. Willis

THE Feb. 5, 1961, issue of *The Christian* contained an interesting article by Carl R. Brown which discussed "What Our Pastor Expects of Us Lay Folk." The article lifted up a number of responses by ministers to questions asked them by Mr. Brown concerning desired qualities for laymen and laywomen.

We can scarcely fail to observe that 3 John is a letter that lifts up the qualities of a Christian layman—a specific layman named Gaius. Here is what is revealed about this one individual in the early Christian community.

Gaius was an individual who had discovered that one's profession of faith in the Lord Jesus Christ as Savior must be more than a matter of words—it must be a vital part of daily living.

The sacrificial act of putting Christ and his Church first, and his own desires and needs second, was something Gaius had learned to accomplish with such obvious faithfulness that it became an inspiration to others. Those who knew Gaius spoke to others about his daily witness and commented upon his service to Christ.

And Gaius was loyal. For him, Christian service was not just a manner of action that came in spurts or found itself manifest in his life only when Gaius was thinking about it, but it was a quality that saturated his life and was as natural to him as eating and breathing. There was no question about how Gaius would react in a given situation—he would choose the Church above himself, Christ's way above his

own way, sacrifice above safety, giving above receiving.

When the Word of the Lord needed to be made known in the community, Gaius could be counted upon. When the weaker members of the flock needed the strength of God, Gaius could be counted upon. When the tasks of the Church needed someone to shoulder them, Gaius could be counted upon.

And finally, Gaius had a concept of the Church that was larger than the building in which he worshiped or the particular group of people in which he gave and received Christian Fellowship. He knew the challenge of Christ to "Go into all the world," and he received those who had dedicated their lives to taking the gospel to others and supported them with Christian love, prayer and financial aid.

Gaius believed in the world Church and he gave himself to it through others.

The next time you must make a decision about going bowling or to the church board meeting; going to your bridge club or a meeting of the Christian Women's Fellowship; staying home or going out on the every member canvass; or giving to a missionary offering, think of Gaius. He lived the qualities of a Christian layman.

UPROOTED

by Wayne C. Lee

It wasn't the job that made
the days ahead look bright...



"I'm just in the way, Jennie," Seth Drake ran a work-gnarled hand through his gray hair. "I'll get out."

Jennie Hayes put a loving hand on Seth's shoulder. "You'll do no such thing, Dad. You're not in the way. Glen and I want you to live here with us. So do the children."

Seth walked to the window and stared out. A group of children were playing cowboys and Indians on the lawn across the street. Another half-dozen youngsters farther down the street wore their plastic helmets as they probed outer space. One woman was trimming a hedge while another pattered in a tiny flower garden beside her house.

"This isn't for me, Jennie," Seth said, turning back to his daughter. "I feel cooped up here. I don't fit."

"You will in time, Dad. I realize you've been uprooted. I felt that way when I first moved here. But I like it now. You will, too."

Seth pressed his lips tightly together as Jennie went back to her work in the kitchen. He would never like it here. How could he? All his life he'd been on a farm where neighbors were something you went to visit or help in time of need, not to push out of your way in order to get out of your own house.

Uprooted. Jennie was right. He had been uprooted in more ways than just being moved from his farm to town. Not only had his roots been deep in the soil of that farm but when Martha died last winter, a good part of him had died, too. Glen and Jennie had insisted that Seth move into town with them, for he couldn't stay on the old farm alone.

At the time, it didn't seem to matter much to Seth. Nothing mattered with Martha gone. But that feeling had gradually lost its cutting edge; it was just a dull ache now. He still had to live out

EARL H. BERNHARDT

the rest of his days and he found no joy in facing those days hemmed in by houses, smothered by noise and neighbors.

Everything was different here. The serenity of a summer sunset was buried in a maze of bustling activity as people rushed through yard chores so they could go somewhere to rush through an evening of entertainment. Rush, rush, rush!

Even church was rushed, it seemed to Seth. Back home, it was usually a half hour after the final benediction before they were ready to go home, a half hour filled with neighborly visiting.

But here, when he went to church with Glen and Jennie, the final Amen had barely been said when there was a concentrated rush for the door. Five minutes later the church was as deserted as the old swimming hole in midwinter.

The only thing about the church that seemed right to Seth was the minister. Preacher Bob, some called him, although Seth knew there were some in the congregation who frowned severely on that. But Seth liked that name.

It had been Preacher Bob who had tried to get Seth's roots back in the soil here in town. He had found a job for Seth as janitor of the grade school building.

Seth recalled how he had felt when he turned down the job. "I've always been my own boss," he had said. "Now that I'm old and homeless, do I have to start sweeping out the other fellow's dirt?"

"I'm sorry you feel that way," Preacher Bob said. "I think you'd learn to like both the town and the people if you'd give yourself a chance. Read Philipians 4:11 sometime."

Seth had read that verse so many times since then that he didn't need to look it up any more to quote it. "Not that I complain of want; for I have learned, in whatever state I am, to be content."

The verse hit him hard, all right. He didn't want for anything—Glen and Jennie saw to that. But he hadn't learned to be content in whatever state he happened to be in. He couldn't be content here.

It was almost suppertime when Suzy, Seth's youngest granddaughter, came running in.

"Hi, Grandpa," she shouted shrilly, running to him and landing on his lap in one jump. "Why don't you like it here? I like it here a lot better than I would on a farm. You can get anything you want right at the store. And you've got good friends real close."

Seth wondered if Suzy would feel as out of place on the farm as he did here. This was her life; she belonged here. He didn't. But he was here. And apparently he was making life uneasy for the others in the family. There had been plenty of discussion of his situation or Suzy wouldn't have been so full of it.

He thought of the verse Preacher Bob had asked him to read. It wouldn't work for him. But he did owe Glen and Jennie something. They had done everything they could to make life pleasant for him. He was making life miserable for them

in return. Even if he couldn't be content, maybe he could make them think he was. At least, he could try. He owed them that much.

He was surprised at church the next Sunday morning when he approached one of the families Jennie had introduced him to when he first came here. He expected them to smile superficially and hurry on. But they stopped and visited a few minutes. He was amazed to find that it was nearly half past twelve when he got home.

He almost looked forward to the next Sunday. Nor was he disappointed. He found people to visit with when church services were over. And before he left for home, he had an invitation to dinner the following Sunday. He felt so good that he couldn't help smiling and speaking to everyone he met on the way home.

Two weeks later Preacher Bob brought him an offer of another job. "It's another custodian job," he began dubiously. "But I'm sure you'll like this one. Taking care of the trees and grass at the city park. That will be almost like farming."

Seth grinned. "It will, at that. I'll take it." "I thought you were about ready for it," Preacher Bob said with an answering grin. "You have learned to be content."

Seth frowned as the minister left. Ready for it? Of course, he was ready for any job that resembled farming. But suddenly he knew. It wasn't the job that made the days ahead look brighter. It was the people he had met, the friends he had made.

And the best friendship he had made was with himself. The words came racing through his mind again: "In whatever state I am, to be content."

Like any other state of being, contentment could be affected by outside forces. But it had to start within. Seth had at last let it start within and now no outside force could destroy it. Not again.

TRUST THE HEART

Like a stone thrown the blissful agony
Of life,
Like a weed grown the awful ecstasy
Of strife,
As man treads softly the hypotenuse
Of being,
Fearing lest his tautened nerves accuse
Him of not seeing,
His burdened heart alone is open wide
To sounds
Of heavenly love that circle down to comfort
Those on God-appointed rounds.

Mary Graham Lund

**W. K. Fox Re-elected
NCMC President**

Negro Disciples Seek Stronger Organization

ROANOKE, VA.—Negro Disciples, gathered here for the annual assembly of the National Christian Missionary Convention, took action favoring a continued separate identity for their convention.

The assembly actions advocated a role for NCMC as initiator of programs to be conducted by the United Christian Missionary Society, Disciples' board of missions and Christian education.

Several resolutions and much discussion seemed to favor a strong, separate identity for the National Christian Missionary Convention, although urging continued action toward a more complete racial unity within the churches.

Among the other resolutions was one authorizing trustees of the NCMC to have an official history of Negro Disciples written. Other actions: urged planning of a "Pentecostal Preaching Day" which would be planned and conducted in cooperation with the United Society's department of evangelism; asked the convention's board to consider ways in which the convention can express itself on church union; urged leader training programs in the local church.

A Negro pastor from Kansas City, Mo., was honored for his part in effecting the merger of national staffs serving Negro and white congregations. S. S. Myers, minister of West Paseo Christian Church in Kansas City, received a citation at one of the convention sessions at Loudon Avenue Christian Church, Roanoke.

For five years Mr. Myers was chairman of the convention's merger commission, which negotiated the transfer of the staff of the Negro convention to various departments of the UCMS. The merger became effective in July, 1960.

Docket Assailed

The Negro assembly was taken to task for not speaking out on the world's critical points of tension—human relations and international affairs. Under fire was an eight-page document that presented recommendations considered by the assembly.

Mrs. Rosa Page Welch of Chicago, well-known Negro soloist, church leader and "ambassador of goodwill," and Al Chinedozi Anonye, a

native of Nigeria serving as minister of a Christian Church while studying international relations in the U. S., criticized the docket as the assembly struggled through resolutions dealing with the convention's budget.

Mrs. Welch deplored absence of any statements "commending the progress that has been made in human rights."

Anonye, pastor of Twelfth Street Church, Washington, D. C., said he had been alarmed to discover the assembly would not be considering a statement on world tensions.

William K. Fox, of Indianapolis, was elected to his second term as president of the NCMC. He is director of special studies for the Church Federation of Greater Indianapolis.

The 1962 convention assembly will be held at Williamsburg Christian Church, Brooklyn, N. Y.

More news concerning the Roanoke assembly of the National Christian Convention will be published in the next issue of THE CHRISTIAN.

Kansas Church Receives Bequest of \$100,000

PITTSBURG, KAN.—Mrs. Etta M. Lock, life-time member of First Christian Church here, left the church as chief beneficiary in her will.

After expenses and personal bequests are made it is estimated over \$100,000 will go to the church.

Included in the bequest is a stipulation that an elevator be installed for the use of the congregation.

Church leaders have indicated that the funds remaining after this request will be used for property improvement, permanent equipment, or investment purposes. It will take over a year to probate the will and liquidate the assets.

At Easter time an elder and his wife, Mr. and Mrs. Win Williams of the Pittsburg church, were killed suddenly in an automobile accident. They left their estate to the en-

Ky. CWF Executive

LEXINGTON—Miss Elizabeth Hartsfield began work in August as executive secretary of the Kentucky Christian Women's Fellowship department of the Kentucky Association of Christian Churches.



Miss Hartsfield

She succeeded Mrs. D. D. Dugan who had served in the same capacity for three years before she retired.

For the past 12 years Miss Hartsfield has been treasurer of The

College of the Bible here, and at the same time chairman of the business women of Christian Women's Fellowship on a state level.

Miss Hartsfield serves as the administrator of all women's work among the Christian Churches of Kentucky. She is responsible for state, area and district conferences, workshops, business women's meetings, leadership institutes and consultations with local congregations.

Cane Ridge Invitation

PARIS, KY.—The trustees of Cane Ridge church have announced that the shrine will be open Sept. 27, 28, and Oct. 5, 6, with guides on hand, to accommodate people on their way to and from the Kansas City assembly of the International Convention.

The shrine is located on State route 537, off U. S. highway 460, eight miles east of Paris, Kentucky.

Commencement Speaker

FORT WORTH, TEXAS—Dr. Warren K. Agee, national executive officer of Sigma Delta Chi, professional journalistic society, and former chairman here of the Texas Christian University journalism department, gave the commencement address at the recently held summer graduation exercises. About 250 students received degrees.

dowment fund of Phillips University, Enid, Oklahoma.

The pastor of the church is N. Gayle Fischer.

Miss Helen Spaulding Has Been Christian Education Researcher

Introducing the New CWF Executive

INDIANAPOLIS—Miss Helen F. Spaulding of New York City has been named the executive secretary of the Department of Christian Women's Fellowship of The United Christian Missionary Society.

In accepting the assignment, effective Jan. 1, 1962, Miss Spaulding will be returning to work with the Christian Churches, having completed a total of approximately 19 years on the executive staffs of the International Council of Religious Education, the United Christian Youth Movement and the National Council of Churches.

Miss Spaulding has maintained active affiliation with Christian Churches throughout her years of service, including the time in interdenominational service. Her work has been related to church-wide phases of Christian education, while she has continued to provide leadership and sustain interest in women's work of the churches.

With National Council

During the past 11 of her 19 years in interdenominational work, Miss Spaulding has been director of Christian education research for the National Council. She also has been on the board of managers of the United Church Women, a division of the National Council.

Fliers' Announcement

"Miss Spaulding's selection has received the unanimous approval of the board of trustees of the United Society," said Dr. A. Dale Fliers, president of the United Society, in making the announcement.

Before being called to New York, Miss Spaulding was employed by the United Society. She served four years, from 1931 to 1935, as state secretary of missionary organizations in Illinois, being in charge of women's work, along with that of other mission groups. She was then appointed to the national staff of the United Society, taking up duties with the department of missionary organizations in Indianapolis.

A graduate of the University of Illinois, Miss Spaulding received the master of arts degree from the University of Chicago Divinity School.

Miss Spaulding is a member of the Park Avenue Christian Church, New York. On the official board there, she is chairman of the committee on Christian education.

Responsibility

Her primary responsibility will be with the more than 4,275 Christian



Helen Spaulding, New CWF Exec.

Women's Fellowship groups in the Christian Churches in the United States and Canada. These groups have a total membership of 245,000.

Miss Spaulding also becomes recorder for the International Christian Women's Fellowship and secretary-treasurer for the World Christian Women's Fellowship.

She succeeds Miss Jessie M. Trout of Indianapolis, who has taken an executive appointment with the United Society's World Mission Division.

Lynchburg Dean

LYNCHBURG, VA.—Thomas C. Tiller, Jr., has been appointed acting dean of students at Lynchburg College, succeeding Edward J. Brumfield, who became admissions officer for Auburn University Sept. 1.

Parsonage Construction

MARCELINE, MO.—A \$17,500 parsonage is being constructed by the First Christian Church here.

The building is being constructed on large property donated by one of the church families.

John L. Bray, formerly the pastor of the Monte Vista Christian Church of Albuquerque, N. M., has been the minister of the Marceline Church since April 16, 1961.

TO NEW MINISTRIES

● FORT WORTH, TEXAS—N. Quentin Grey, minister of the North Street Christian Church, Butler, Pa., for the past 15½ years, has accepted the call to the pulpit here at the First Christian Church. He succeeds the late L. D. Anderson, who died June 3 after serving the church here as minister for over 49 years.

● FREDONIA, KAN.—Monte L. Gravenshtein, a recent graduate of Brite College of the Bible, Fort Worth, Texas, is the new minister here at First Christian Church. He formerly served as minister of education at Arlington Heights Church in Fort Worth.

● LEXINGTON, KY.—Central Christian Church here has called Bruce T. Fields to be minister of administration. He comes from a similar position with First Church, Louisville, Ky.

● TOPEKA, KAN.—Robert E. Seals began his ministry here with Central Park Christian Church on Aug. 6. He came from a six-year pastorate with the Congregational-Christian Church, Drummond, Okla., which he served while attending Phillips University and The Graduate Seminary in Enid. He received the B.D. degree last June.

● WASHINGTON, PA.—Richard Martin, junior pre-ministerial student at Bethany College, has been called to serve on the staff here of First Christian Church as director of choral music.

● CLINTON, KY.—Robert B. Johnson is the new minister here at First Christian Church. He plans to take courses at the School of Religion, Vanderbilt University. Since May, 1958, he had been serving as minister of Slash Christian Church, Ashland, Va.

● LONGVIEW, TEXAS—Charles W. Ross, Shreveport, La., completed an interim ministry here at First Christian Church on Aug. 13. Mr. Ross retired in 1957 from his ministry as state secretary for the Christian Churches of Georgia.

● ABINGDON, ILL.—Donald Hogan, formerly minister of the Oak Hills Christian Church, Butler, Pa., is now serving as minister here for the Christian Church.

● TULSA, OKLA.—Rex Humphreys, associate minister at First Christian Church, Longview, Texas, has accepted a call to serve here as associate minister at First Christian Church.

N.F.D.D. Schedule Kansas City Meeting

KANSAS CITY, Mo.—The National Fellowship of Disciple Directors will meet here in the Muehlebach Hotel on Oct. 3 during the assembly of the International Convention. The meeting is scheduled to begin at 9:30 p.m.

This group of persons, involved in the ministry of education, will discuss issues relating to standards for Disciple Directors of Christian Education. There will be a review of the history of these standards, a clarification of college and seminary requirements for directors, conditions of employment and job descriptions as related to the local church.

Teachers Honored

STUEBENVILLE, OHIO—First Christian Church here recently honored four Sunday school teachers in a special recognition program for their long terms of service. Each was presented with a pin and citation.

Teachers honored and length of service included: Mrs. John Stafford, superintendent, teacher and secretary for 37 years; Mrs. Tom McCullough, third year primary teacher

for 21 years; Mrs. May Hibbitts, first year primary teacher for 19 years; and Mrs. Alvin Kamerer, second year primary teacher for 17 years.

George Crenshaw is minister of the church here.

F. G. Block Ordained

HANNIBAL, Mo.—Frederick G. Block was ordained to the Christian ministry here at First Christian Church June 11. Mr. Block graduated from The College of the Bible, Lexington, Ky., in June.

He has served for the past three years as minister of the Antioch Christian Church, Lexington, and July 1 began service as minister of First Church, Brunswick, Ohio.

Among participants in the ordination were: Kenneth A. Kuntz, minister of First Church here; Lester B. Rickman, general secretary of the Missouri Association of Christian Churches; Joseph L. Bryan, minister of education at University Place Church, Champaign, Ill.; George Hicks, chairman of the board at First Church here; Paul V. Rathbun, Jr., minister of education here at First Church; Charles R. Munson, chairman of the elders here at First Church; and Richard M. Spangler, minister of membership here.

Francisco to Retire

DECATUR, ILL.—Cecil E. Francisco, of First Christian Church here, plans to retire from the active ministry the last of this month and will move to Williamsport, Pa., to be near his son, Dr. Noel Francisco, and family.

His first regular pastorate after graduation from Eureka College was Fort Madison, Ia. He later spent 12 years with First Church in Pekin, Ill. His third ministry was in Centerville, Ia., and then his pastorate here beginning nine years ago.

Since coming to First Church a new education unit has been built and over \$100,000 spent in improvements.

Open House

LA JUNTA, COLO.—First Christian Church held open house here July 9 for its new two-story, 17-room education unit. The building provides about 9,000 square feet of floor space and cost about \$74,000. The structure has new furniture and the cost includes the new heating system for the entire church plant. K. T. Trout is minister of the church.



Calling all 9-to 11-year-olds — Junior World

The Bethany Weekly Paper for junior boys and girls adds spice and variety to programs . . . relates Sunday lessons with weekday living . . . keeps Christian principles in the home all week. Be sure your church school includes this weekly in its budget.

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CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

1961 Laymen's Sunday Observance Oct. 13

INDIANAPOLIS, IND.—Oct. 15, 1961, is the day—Laymen's Sunday—when in more than 100,000 churches in the United States and Canada and the chapels of servicemen, the worship service will be conducted by the laymen of the church.

William H. McKinney, Executive Secretary of the Department of Men's Work of The United Christian Missionary Society with headquarters here, recently announced that last year over 4,000 Christian Churches participated in the program. An even larger number is expected to observe Laymen's Sunday this year.

Selected by the Board of Managers of United Church Men, the theme for Laymen's Sunday this year is, "You shall be my witness." Program materials have been mailed to ministers throughout the brotherhood.

Assisting the Department of Men's Work in preparing this year's Laymen's Sunday suggestions were the following former state CMF presidents: Thurmon A. Crosswhite, San Pedro, Calif., Sam B. Wilson, Athens, Ga., Kenneth R. Hicks, Jefferson City, Mo., and Dr. V. R. Easterling, Tonkawa, Okla.

R. W. Hays Ordained

KENTLAND, IND.—Ralph W. Hays was ordained here at First Christian Church, July 16. He is a graduate of Bethany College and Yale Divinity School.

Participants in the service included: Thomas J. Mullen, minister of First Friends Church, New Castle, Ind.; John W. Harms, general secretary of the Association of Christian Churches in Indiana; David C. Pellett, director of graduate work, Christian Theological Seminary; Omer Collins, minister of Christian Church, Remington, Ind.; Ronald Gillam, Remington; Richard Gilbert and Joe Hayworth, Morocco, Ind.; James Walter, John Webster, Donald Hoover, all of Kentland, and the minister here, Arvin M. Taylor.

"Orontes" Party

COBURG, VICTORIA—On May 28, 1960, the *S. S. Orontes* sailed from Melbourne, Australia, with a big part of the delegates from the Christian Churches of Australia to the World Convention at Edinburgh, Scotland. On June 24, 1961, a majority of that *Orontes* party met here at the home of Mr. and Mrs. Eric Parker to relive in part that voyage.—From *The Australian Christian*, July 4, 1961.

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CHRISTIAN LITERATURE

WEEK IS
COMING

OCTOBER 29— NOVEMBER 5

As the people in your church learn more about the Christian life during Christian Literature Week, don't overlook the other 51 weeks of the year. You can't afford to forget them. Just tacking up a poster here and a display there has no lasting value. What's needed is a continuing awareness by church people of the knowledge available through selected reading. Don't make Christian Literature Week just "that time when everybody is reminded to read books again." Make it really mean something. Let the purposes and practices pointed out during the October 29—November 5 period set a lasting example for the weeks that follow. A constant emphasis on the treasures found in reading is one of the best ways to see that the missions of the church are carried out by more responsible, better informed people. This should be a definite church goal. Make it one. This year let Christian Literature Week light the way for a renewed interest and appreciation of reading *all year long*.

Celebration at Danbury Church

DANBURY, CONN.—Central Christian Church here recently concluded a month-long celebration of the 25th anniversary of the dedication of its present building. The church, the second oldest in the brotherhood which has been in continuous operation, is an outgrowth of the work of Robert Sandeman, who is buried here.

During the celebration recognition was given to the ten persons who have been members of the church for more than 60 years.

A fellowship supper featured the burning of the mortgage taken out seven years ago to enlarge the property. Speaker for the occasion was Chester A. Sillars, executive secretary of the Northeast Area Christian Churches and a former minister of the church. The last quarter of a century of history of the church was presented in song and picture by Richard S. Rice, church historian.

George W. Morris is in the fifth year of his ministry with Central Church here.

Dedication Today

LANCASTER, CALIF.—Antelope Valley First Christian Church will dedicate its new buildings (today) Sept. 17. Recently completed for occupation were the first units of a master building plan, which consists of a large multipurpose structure and one wing of the education plant.

Providing about 4,000 square feet, the new multipurpose unit provides space for about 250 worshippers.

The total value of the new buildings, including property and furnishings, is about \$90,000. The church was financially assisted by the Christian Churches of Southern California and the Committee on Military and Veterans Services.

COMMISSIONING SERVICE

WASHINGTON, D. C.—A commissioning service was held here at National City Christian Church by the Christian Women's Fellowship for its delegates who attended the Quadrennial Assembly held at Purdue University. George Davis, minister of the church, served as commissioning officer.



—U.S. Army Photo

CHAPLAIN (Lt. Col.) James K. McConchie, Christian Churches minister, welcomed about 50 reserve component chaplains to Fort Chaffee, Ark., this summer where they participated in intensive professional and military training. The chaplains, both Protestant and Roman Catholics among them, came from Arkansas, Louisiana and Oklahoma. Chaplain McConchie is the XIX US Army Corps Staff chaplain.



THE DISCIPLES AMATEUR RADIO FELLOWSHIP will hold a breakfast meeting, Oct. 2, in the President Hotel during the Assembly of the International Convention in Kansas City. The group will also operate a fully equipped modern amateur radio station W9CKB from the DARF booth. Among leaders of the fellowship (from left) are: John Campbell, past president and minister of First Christian Church, Clinton, Ind.; Z. K. Russell, vice-president and retired minister who lives in Waterloo, Iowa; R. J. Patenaude, secretary-treasurer and minister of the Christian Church in Cameron, Ill.; and C. Lynn White, minister of the Christian Church in Harlan, Ky., president.

—Thoughts for Christian Ministers

(Continued from page 10.)

we have found "peace" in branding, labeling, and ridiculing the fellow who does not happen to see our way.

We have been so involved in being "loyal to the plea" or in the "main stream of the brotherhood" that we've very nearly lost the love of the Lord and the Lord of love in the shuffle.

We have jabbed the knife of censure deep into the reputations of certain brethren and the dynamic of *agape* has been thrown out and trodden under feet that are supposed to be shod with the preparation of the gospel of peace.

And if the lack of magnanimity is not obvious enough there is always the famine of humility. Honors come, praise flows into our anxious ears, year's end statistics look good, and we wait for God to thank us for being on his side.

We must learn the humility of Christ Jesus.

Magnanimity—big men plus a great God.

Humility—little men plus a great God.

**Delegates from 12 States
Assemble in Lexington, Ky.**

Interracial Consultation

LEXINGTON, KY.—Delegates from a dozen southeastern states met here July 17-21 for the third Interracial Consultation on Southern Churches and Race Relations. The consultation was sponsored by The College of the Bible and the Department of Christian Action and Community Welfare of The United Christian Missionary Society.

Lewis S. C. Smythe, professor of Christian Community here at The College of the Bible, served as director of the consultation. Working with Dr. Smythe was Richard M. Pope, professor of church history who was program chairman, and Thomas F. Harlin, the seminary's business manager and treasurer, who was in charge of arrangements.

Leaders participating in the consultation included: Will D. Campbell, Nashville, Tenn., associate executive director, Department of Racial and Cultural Relations of the National Council of Churches; Emmitt J. Dickson, national director of church relations of The United Christian Missionary Society; Colbert S. Cartwright, minister of Pulaski Heights Christian Church,

Little Rock, Ark.; David P. McMullin, minister of Jackson Blvd. Christian Church, Chicago, Ill.; Rufus B. Atwood, president of Kentucky State College, Frankfort; Melvin I. Cooperman of the Anti-Defamation League of B'nai B'rith; and Albert C. Anonye, minister of Twelfth St. Christian Church, Washington, D. C., and formerly president of Emmanuel College at Owerri, Eastern Nigeria.

**"Morning Glow" Among
Meetings at Assembly**

KANSAS CITY, Mo.—Of special interest to laymen attending the 1961 Assembly of the International Convention of Christian Churches here will be four "Morning Glow" meetings scheduled for Sept. 30 and Oct. 1, 2 and 3.

Retired Christian Churches ministers, who serve in the honorary capacity as senior counsellors with the Department of Men's Work of The United Christian Missionary Society, have been scheduled to speak as follows: Roger T. Nooe, Sept. 30; L. N. D. Wells, Oct. 1; Harry B. McCormick, Oct. 2; and Roy C. Snodgrass, Oct. 3.

All sessions will begin at 7:30 and will be held in the Kansas City Municipal Auditorium Little Theatre.

Presiding will be offices of state Christian Men's Fellowship organizations, including Iowa, Missouri, Kansas and Oklahoma.

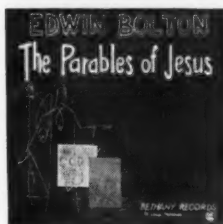


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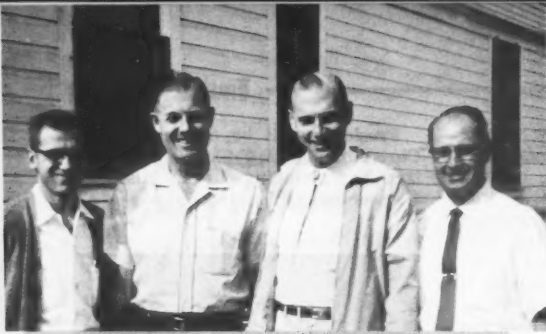
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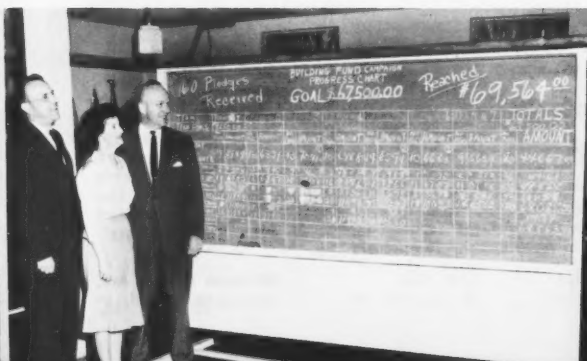


THE ILLINOIS AND WISCONSIN Christian Ministers' Association held its annual retreat at Eureka College, Eureka, Ill., in connection with the annual Town and Country Church Institute. New officers elected for 1961-62 are (from left): V. L. Luse, Mt. Sterling, Ill., secretary-treasurer; Donald Frantz, Sullivan, Ill., three-year term on the program committee; Jo M. Riley, Decatur, Ill., president; and John Dunn, Chicago Heights, Ill., vice president.



A GROUND BREAKING CEREMONY was held by the First Christian Church, Warrensburg, Mo., for the new Christian education building. C. W. Rickman, chairman of the official board wields the shovel. From left, by him are: Herbert D. Woodruff, minister; and George W. Stump, contractor. The \$135,000 one-story structure will be erected on columns in order to preserve badly needed parking space.

FIRST CHRISTIAN CHURCH, Manhattan, Kan., recently completed a successful building fund campaign with Wm. T. Percy, Indianapolis, Ind., as guest director. The original goal of \$67,500.00 was underwritten with cash and pledges. Admiring the results as shown on the blackboard are (from left): Floyd Tawney, campaign chairman; Mrs. Kenneth Booz, campaign secretary; and Donald F. Clingan, minister.



MINORU MANIWA of Hokkaido, Japan, explains newspaper story to Patsy Mahaffey and David Kagiwada, minister, in Coachella Valley (Indio, Calif.) Christian Church's English conversation program. The church's department of social action, Mrs. Lester Cox, chairman, sponsors English classes each week for Japanese farm laborers in the area.

Brotherhood News in focus

GLENN L. COWPERTHWAIT, minister at Wadsworth Christian Church, Wheatridge, Colo., leads a litany of dedication during ground breaking services for a new education building. In the rear (from left) are: Rodney Glasscock, director of religious education, Colorado Christian Missionary Society; Mrs. Emory Nielsen, chairman of deaconesses; Lloyd Barry, chairman of world outreach; Ernest Strohmeier, chairman of elders; and Merlin Thomas, board chairman.



Relax

The only ones who can really take a joke are the editors and comedians who intend to use them.

—NUGGETS

• • •

GUARANTEED TRUE

"I asked the question, in board meeting: 'Does anyone have any idea as to where we might secure an adult to work with the Chi Rho group on Sunday evenings?'"

"One of the newest members of the church spoke up at once: 'Have you talked with a chiropractor about it yet?'"

"It took me a second or two to catch that chi-ro-practor part."

—T. M. C.

• • •

RARE BLOOM

There are orchids, albinos,
And fire without flame;
Yet my vote for rarity
Goes to the dame
Who takes back her proofs,
Wails in accents of woe,
"These never will do—
They flatter me so!"

—LEORA WILBER HOUSTON

• • •

The field of higher mathematics is not for those weak in their attics.



"Wait a minute . . . eighty-one, eighty-two . . . eighty-three."

1962 Evangelism Program

Call Issued for Chain Of Prayer Churches

INDIANAPOLIS, IND.—Donald M. Salmon, executive secretary of the department of evangelism of The United Christian Missionary Society, has issued an invitation for Christian Churches in United States and Canada to enroll now for the 1962 Chain of Prayer.

The Chain of Prayer is designed to give spiritual motivation to the pre-Easter evangelism programs of

the churches that participate, and to link each church with other churches of the brotherhood in fellowship and concern.

Two churches already enrolled, plan to begin their 24-hour prayer vigils on the evening of Dec. 31. They are First of Bellefontaine, Ohio, Keith L. McNeill, minister, and First of Vancouver, Wash., which is served by Carroll Fairbanks.

Three hundred and fifty-three churches participated in the 1961 Chain of Prayer.

Closing the arc between God and man— Resources for Worship

The big multi-purpose treasury of prayer and worship by CLARICE W. BOWMAN \$4.95 at book stores ASSOCIATION PRESS, New York 7

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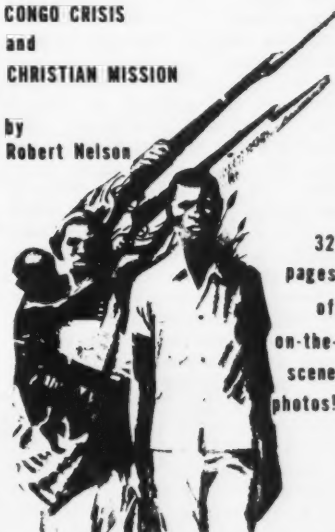
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by Robert Nelson



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The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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"You Are What You Read"



Pastor's Concern

Key Next Door. By Leslie D. Weatherhead. Abingdon Press. 256 pages. \$3.50.

After retiring in 1960, Leslie Weatherhead selected 26 sermons for this volume. He sought to make this a representative selection of his sermons preached toward the end of his ministry. His retirement closed a 24-year pastorate in City Temple, London.

The sermons are published almost as delivered, and this contributes to a readable style. Dr. Weatherhead has unusual ability in using stories and illustrations. His illustrations are helpful in understanding the messages and appropriating their personal meaning.

The title comes from the first sermon. Upon examining a shuttered, empty house, the author discovered a placard reading "Key Next Door." When he had obtained the key and entered, he could understand and appreciate the plan of the house. This experience illuminates John 13:7, "What I do thou knowest not now; but thou shalt know hereafter." (K.J.V.) Like the plan of the locked and shuttered house, God's plan for the world is not fully understood by mortal man. The key is next door.

There is considerable variety in the subjects treated, but there is also some repetition of ideas. These reveal the concern of a minister's heart to help people (1) know the gracious love and intended good will of God, (2) use human freedom responsibly, (3) live victoriously, (4) recognize significant themes in the Bible, and (5) confront questions and doubts accentuated by the current emphasis on reason.—NEIL SALLEE.

Significant Distinctions

How Protestants Differ from Roman Catholics. By Stanley I. Stuber. Association Press. 126 pages. \$0.50 (Paper).

This pocket-size edition is an adaptation from the author's full-length clothbound *Primer on Roman Catholicism for Protestants*.

Presented are 50 points of significant distinction between Protestants and Roman Catholics in matters of belief and practices.

A few of the subjects discussed include baptism, the Lord's table, mixed marriages, the priesthood, books of the Bible, place of worship, missions and schools. All points made are carefully and concisely documented from official sources.—R. E. B.

Toward Fulfillment

On the Eight Fold Path. By George Appleton. Oxford University Press. 155 pages. \$2.50.

This is an excellent introduction to Buddhism by a Christian who has lived among them and presents their teaching and practice with sympathy and understanding. This little book is a must for those who wish to understand the implications of the Christian encounter with the Buddhist world.

Appleton's presentation of Buddha's teaching and practice indicate that Jesus and Buddha, though they did not ask the same questions and therefore did not give the same answers, both were concerned about human suffering and destiny and the answers of both pointed for the most part in the same directions. Therefore, in the encounter of Christians with Buddhists, it will be the glory of Christianity, not to destroy or liquidate, but to complete and fulfill that which has been so nobly begun.

Buddhism has asked some very profound questions about man and has given some very profound answers, and Christians who can complete and enlarge the vision of Buddhism at its best will have to understand the Christian faith in a more profound sense as well as Buddhism as it has appealed to the best minds of the East for 25 centuries.

The author rightly insists that the West may learn much from Buddhism without compromising the essential gospel. The twelve brief chapters are clear and concise and the ordinary layman will be able to understand this fine presen-

tation of a very difficult subject.—GEORGE N. MAYHEW.

The Real Barth

Deliverance to the Captives. By Karl Barth. Harper & Brothers. 160 pages. \$3.

Nearly every contemporary clergyman and theologian, at once time or another, has wrestled with the theological points of view of Karl Barth. Indeed, many individuals have formulated the foundations of their theological concepts around the thinking of Barth.

In this book, one has the real opportunity to confront the personality of the man, Barth. In these sermons and prayers, delivered for the most part to the inmates of the prison at Basel, Switzerland, the reader is led to the firm conclusion that Barth is strongly and humbly devoted to his Lord.

The reader will be especially impressed by the perceptive quality of Barth in relationship to the prisoners and the evangelical zeal with which he confronts them.—RAYMOND MCCALLISTER, JR.

Life Situation Writing

Growing Up in Christ. By Frances Wilkinson. The Seabury Press. 149 pages. \$1.75 (paper); \$1.25 (20 or more copies).

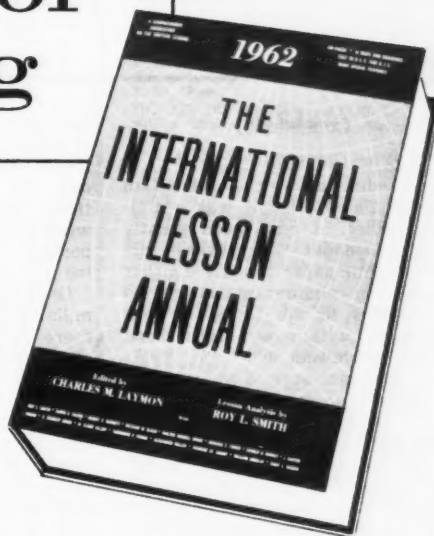
In this book the author has been able to share her deep Christian commitment as she discusses building a foundation for a Christian home and ways in which a family can live its religious faith. There is nothing new in what she writes, but her jaunty style and life-like illustrations help the reader to identify immediately with the problems raised and accept with appreciation, though perhaps not total agreement, the solutions given.

Written from a liturgical church background, some of the author's suggestions will meet with disapproval by many parents. Still each reader should find new insight into the task facing every Christian family—that of growing up in Christ.—WALTER J. LANTZ.

New Books For Good Reading

THE INTERNATIONAL LESSON ANNUAL—1962

Edited by **Charles M. Laymon**; lesson analysis by **Roy L. Smith**. The seventh volume of *The International Lesson Annual* includes all the features that made the previous volumes so popular: complete texts in both King James and Revised Standard Versions; explanation of special meanings in the Bible not readily gained from the text; application of the Bible in terms of life today; teaching suggestions for lectures and discussion method; a summary of each lesson; unit organization, articles on special days; maps and line drawings; and a new feature—a Pronunciation Guide for difficult names. 448 pages, **\$2.95**



MORE THAN SURVIVAL

K. Morgan Edwards. With a voice of assurance in an unsure world, Dr. Edwards speaks with hope and expectancy of a religious, moral, ethical and social revolution that would "extend the life of the Western world and delay the visit of history's mortician." 128 pages, **\$2.25**

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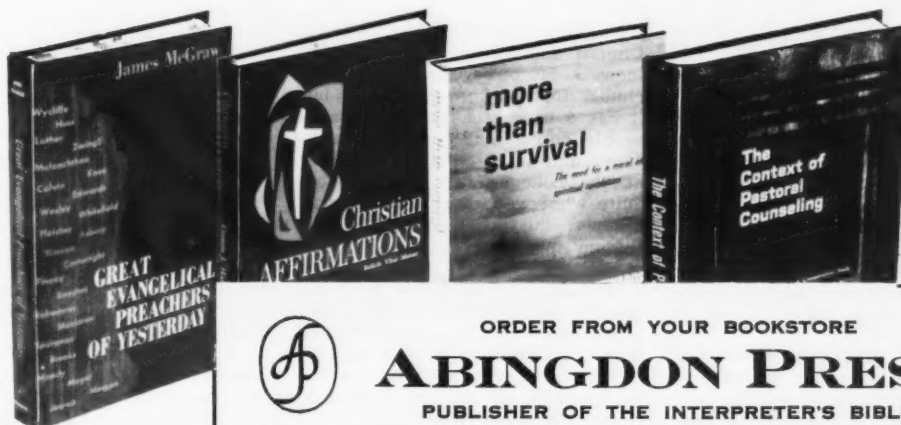
James McGraw. In this work Mr. McGraw brings together biographical sketches of 24 outstanding evangelical preachers from the history of the Church, from John Wycliffe to John Henry Jowett—covering a period from the fourteenth century to early in the twentieth century. 160 pages, **\$2.75**

CHRISTIAN AFFIRMATIONS

Costen J. Harrell. With a graciousness and felicity of expression and in an interesting and memorable manner, Bishop Harrell writes convincingly and beautifully of the faith, setting down a clear, picture of Christianity. 128 pages, **\$2**

THE CONTEXT OF PASTORAL COUNSELING

Seward Hiltner with Lowell G. Colston (of Christian Theological Seminary). By using the same counselor in two settings—the University of Chicago Counseling Center, and the Bryn Mawr Community Church—and by comparing a controlled set of counselees, the authors shed much light on the value of pastoral counseling. With appendixes, references and index. 272 pages, **\$4.50**



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Letters . . .

Consistency

Editor, *The Christian*:

Your editorial in the June 11th issue of *The Christian* was a welcomed relief. I have been greatly concerned about the several articles in your paper that have either directly or indirectly supported what seems to me to be a "new movement" within our brotherhood toward creedalism.

For the past several years there has been the movement toward "open membership" within our brotherhood. This I have resisted, along with many others. In resisting I have been accused of being "creedalistic." The recent articles lead me to believe that the shoe may now be transferring to "the other foot." If "closed membership" is contrary to "the spirit of the New Testament," as I have been told, it seems to me that "Testimonies," "Affirmations," "Articles of Faith," or whatever else you want to call creeds, are certainly more obvious violations to "the spirit of the New Testament" than one's insistence upon baptism by immersion of all who seek membership in the Christian Church.

Personally, I am going to resist both the trend toward "open membership" and the one toward "creeds" whether I am consistent or inconsistent with "the spirit of the New Testament." I recall that the Apostle Paul on one occasion warned not to be "tossed to and fro and carried about with every wind of doctrine," but maybe, in a moment of weakness, he was inconsistent with "the spirit of the New Testament."—PAUL A. REMICK, *Lemoyne, Pa.*

The Invitation

Editor, *The Christian*:

Today I had occasion to speak to one of the young adult classes of the Christian church and my wife and I decided to stay for the morning service rather than go to our own church. It was a pleasure to be there, and to partake, as it were, in the "differences," one of which was the weekly observance of Communion, always an inspiring part of the service there.

The other "difference" was when the invitation was given at the close of the service, also a weekly part of the service. It is about this that I would like to write a few words.

So frequently, when the invitation is given, and I have observed this many times, the minister merely calls for the singing of the invitational hymn without mentioning what I believe should be a very important matter and that is explaining just what the invitation means.

Obviously, to those who are familiar with this part of the service, there is no problem. But what about the person, a stranger to this type of invitation at a morning service? So frequently nothing at all is said to the effect that this invitation is not only for those who come forward on confession of faith, a point which should be fully explained, but also for those who may be transferring from another church where this invitation is not given.—A. C. HAUSKE, *Seattle, Washington.*

EDITOR'S COMMENT: *I seem to recall that someone told Peter Ainslie that the invitation was the one distinctive practice of the Disciples of Christ. Let's make the most of it.*

To Strengthen Our Faith

Editor, *The Christian*:

The article, "We Tried a Statement of Faith," by William Garrett West (*The Christian*, April 23, 1961), interested me greatly.

I am proud of the freedom granted to us as Disciples to interpret the Scriptures for ourselves, of the fact that we have "no creed but Christ, that the Bible alone is the foundation of the Church, and that people may have their own creeds, provided they take the Bible for their directory in faith and practice."

Having grown up in the Christian Church and having participated in many areas of service, I have concluded this is fine in theory, but it has a basic weakness. We, as a people, do not read our Bibles faithfully, and it is possible to arrive at the college level not knowing quite what we believe, excepting in a superficial way. . . .

I am opposed to creeds as "bases of admission to the church or as iron curtains of exclusion from the church. A statement of faith, like a sermon, seeks to interpret our faith. A statement of faith may be creatively interpreted and revised by members of the living church. It does not have to be static."

The business and advertising

worlds make every possible use of repetition to attract the public to their products. The world of song employs this method to impress its melodies upon the minds of people. Why shouldn't we, as Disciples, have expressions of our faith to use freely for our present-day needs? We need constantly to have our faith reaffirmed in order to cope with the "present-day heresies which would undercut the Christian gospel." We have a "firm foundation" upon which to stand, but we need to have our Christian beliefs constantly held before us that our faith may be strengthened from day to day and from week to week.

These statements of faith would be an expression of those beliefs which the majority of the members of the present-day Christian Churches can accept. I am for it!—GRACE GOSS WADE, *Whittier, Calif.*

New and Old

Editor, *The Christian*:

I concur in the protest of Charles H. Bayer and William A. Cook (letters, *The Christian*, May 14, 1961) and would like to add a protest of my own. The May 29, 1961, issue of *Christianity and Crisis* carried an article entitled "Our Caste-Ridden Protestant Campuses" by Thomas F. Pettigrew. The first sentence in that article reads, "If you visit a southern college campus today and see both Negro and white students, the chances are that you are not at a Protestant institution."

This is a rather stinging condemnation of the racial practices of most all of our church-supported institutions of higher education. The time has come, I feel, for institutions of higher education to assume their responsibility for creating the new society rather than reflecting the old.—CHARLES H. COX, JR., *Austin, Texas.*

Widespread Acceptance

Editor, *The Christian*:

Since our church has been sending *The Christian* to every home, I've noticed that more often than not when one of our folks goes into the hospital a copy of *The Christian* goes with him or is soon brought by a member of his family. This indicates that this very fine magazine has found widespread acceptance among our people.—DARRELL B. HARRISON, *Washington, Ill.*

RHYME AND REASON

APPRECIATION

by Kelly O'Neill

When a man is really trying, all his own resource applying,
Just a wee bit of encouragement is due.
It's a difficult assignment, keeping things in strict alignment;
And he's worked for years without a word from you.

We are all too blasted busy: with our selfishness we're dizzy,
We don't think enough about the other guy.
Life becomes a weary treadmill; but a few kind phrases said will
Give a different complexion to the sky.

So speak up with kindly favor. Your good word will make him braver.
It may aid him his past efforts to transcend,
When there's danger we are drifting, there is nothing as uplifting
As the kindly approbation of a friend.

Books Received

THE APOSTLES' CREED. By J. T. Wiesma and J. W. Schulte Nordholt. Westminster Press, 137 pages. \$1.65 (Paper).

A MINISTER'S SCRAPBOOK OF NEW ILLUSTRATIONS AND QUOTATIONS. Edited by Andrew Kosten. Baker Book House, 119 pages. \$2.50.

MYSTICISM AND THE EXPERIENCE OF LOVE. By Howard Thurman. Pendle Hill Pamphlets, 23 pages. \$0.35 (Paper).

THE LETTERS OF JOHN AND JUDE. Edited by William Barclay. The Westminster Press, 245 pages. \$2.50.

THE REVELATION OF JOHN, Volumes 1 and 2. Edited by William Barclay. The Westminster Press, 297 pages. \$2.50 each.

GOD'S PEOPLE IN GOD'S WORLD. By Arthur R. McKay. The Westminster Press, 64 pages. \$1. (Paper).

THE BOOK OF PSALMS. Translated by Stephen T. Byington. Bruce Humphries, Inc. 144 pages. \$0.50 (Paper).

TO THE GOLDEN SHORE (The life of Adoniram Judson). By Courtney Anderson. Doubleday and Company, Inc. 520 pages. \$1.45 (Paper).

ALTARS FROM GENESIS (Devotions). By Robert A. Happel. The Christian Education Press, 115 pages. \$1.50 (Paper).

LIGHT THE DARK STREETS. By C. Kilmer Myers. Doubleday and Company, Inc. 149 pages. \$0.95 (Paper).

JOB'S AND GROWTH. Written and published by Conference on Economic Progress, 1001 Connecticut Avenue, N. W., Washington, 6, D. C. 92 pages. \$0.50 each; 10-99 copies, \$0.40; 100 or more, \$0.30 (Paper).

SING FOR JOY. Compiled and Edited by Norman and Margaret Mealy. The Seabury Press, 138 pages, 160 selections. \$5.

ONE LORD, ONE BAPTISM. By the Faith and Order Commission, World Council of Churches. Augsburg Publishing House, 79 pages. \$1.25 (Paper).

WHAT YOUTH ARE THINKING. By W. Gordon Smedsrud. Augsburg Publishing House, 64 pages. \$0.50 (Paper).

FOR WHAT PURPOSE? By James P. Speer. Public Affairs Press, 86 pages. \$2.50.

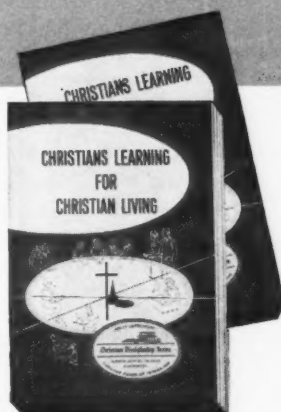
FREE MINDS. By Ralph Waldo Nelson. Public Affairs Press, 291 pages. \$4.50.

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The author, Norman E. Jacobs, is currently completing requirements for a doctorate in the field of adult education at the University of Pittsburgh.

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a chat with Chet

Chester A. Sillars

QUESTION: What forms of recreation do you consider best in the church?

ANSWER: It depends upon the persons being recreated. If eating meat offends your neighbor you don't eat meat in his presence.

So it is with recreation. Some forms of recreation can be enjoyed harmlessly by many people while the same would cause other people to have evil thoughts. It sort of depends on the mind set of the people in a particular group or church.

Take basketball for example. Most young people can enjoy the game without any thought of wrong. But some people think it very bad for young boys and girls to exhibit themselves in basketball uniforms. We had a minister attend our summer conference one year. He was disgusted with the fact the boys and girls went swimming at the same beach at the same time. Well, you can guess what his mind set was.

Dancing is an old saw that always comes up for question. Is this permissible in a Christian Church? Well it depends. If you have a mind that loves music and beauty and you dance with respect for your partner, I would say it is all right.

But I know some people who look askance at dancing. They feel very sincerely that it is immoral and leads to evil. Now, obviously these people shouldn't dance in church or anywhere else.

We can get pretty un-Christian

condemning others for doing the things we don't like to do. This is one form of recreation that should not be allowed in any church.

QUESTION: Pursuing your June 4 column further, why do ministers tell stories at all? Sometimes I feel that the words, "That reminds me" are nasty words.

ANSWER: I agree with you all the way. Those words break up more fine discussions than you can shake a fist at. They lower the intellectual level of a friendly talk considerably.

I guess ministers do it because they think they are expected to be popular. They are used to positions of leadership and this is a device to gain the center of attention. They forget it might do them good to sit back and listen to some one else more often.

Sometimes they do it because they don't know any better. I think sometimes they do it because they like stories.

That reminds me to ask my people why others also use these same words to introduce stories. It is a national blight that should be exterminated.

QUESTION: Don't you think that the elders at the communion table should concentrate their prayers upon the matter at hand?

ANSWER: May I quote a fine paragraph from your letter. "It seems to me they should use fewer words, be more direct, one

mentioning the bread and the other the cup in the very first sentence and using only a few sentences for their prayers. This, it seems to me, is so much more effective and fitting. The occasion does not call for a pastoral prayer from them but rather prayers of thanks for the Savior's sacrifice."

I think you are absolutely right. As I think back over my ministry, I can't place the blame entirely upon the elders. Perhaps, we ministers have not taken time to train our elders.

Of course, there are elders that would not be satisfied with a short prayer. It would seem to them inadequate. They are sincere, too. But I must come back to the need for training in churchmanship. This would help elders and all others. I have heard some ministers get long-winded at the table, too. I guess I have done that myself at times.

Church Chuckles by CARTWRIGHT



"Noticed how business has picked up since we installed air-conditioning?"

